

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

MAY, 1874.

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F R E E D M E N .

[From Scribner's Monthly.]

[ABRIDGED.]

THE GREAT SOUTH.

A RAMBLE IN VIRGINIA.

On the Railroad.

The train from Washington came crawling along the Orange road, and received us. In the crowd of emigrants whose destination was Charlottesville—the pleasant town near which Thomas Jefferson once lived and wrote his immortal words—there were many Englishmen of education and refinement, country gentlemen's sons who had made up their minds to try farming in the new country, or to purchase coal or iron tracts for speculation. Even the least cultured and rudest of these emigrants bore evidences of health and prosperity. Their advent was an encouraging symptom.

But in the car where the colored people were seated there were a good many discouraging signs. Was it possible to mould these slouching and ragged fellows, who talked so rudely, whose gestures were so uncouth, and on whose features had been stamped the seal of ignorance, into citizens so useful and trustworthy as these newly-come Britons, with their hardy cleanliness and bluff ambition, were likely to become? And if not, what would be the future

condition of the lately liberated slave? Was he prospering, and hastening forward to the consummation of the independent manhood promised him?

Lynchburg.

At midday I strolled out to survey the town, and I came to a wide street, stretching straight up the hill. On either side were stone pavements, crowded with negroes; colored children gambled on the flags; colored mammas smoked pipes in the doorways of shops, where colored fathers sold apples, beer, and whisky; colored damsels, with baskets of clean linen in their stout arms, joked with colored boatmen from the canal; colored draymen cursed and pounded their mules as they hurried down the hills; and colored laborers on the streets enveloped one in a cloud of suffocating dust as he hastened by. Towards the water sloped other streets filled with roomy tobacco warehouses, and with rows of unpainted dwellings; half-way up the hill a broad and well-built business avenue crossed at right angles, and there, at least, one saw white people and the ordinary sights of a city. The plaintive sound of a horn was heard above the bustle of traffic; it was in the hands of a negro, summoning tobacco buyers to an auction. Entering the warehouse, one saw

hogsheads of the popular herb opened and inspected, and heard the familiar jargon of the auctioneer.

Turning once more towards the ascent of the hill, I came into an open-air market, which, for picturesqueness, vied with any in Italy or Spain. On the curbing of the sidewalk, and even on the stones in the middle of the square, dozens of negro women were seated before baskets containing vegetables, or various goods of trivial description. One venerable matron, weighing, perhaps, two hundred pounds, had her profuse chignon overtopped by a dilapidated beaver, and was smoking a clay pipe. Many young women were cleanly and nicely dressed, and had folded back the huge flaps of their starched sun-bonnets, so that they seemed to imitate the head-dresses of the Italian maidens at Sorrento; and hosts of colored buyers, market-baskets in hand, hovered from one seller to another, talking in high-pitched voices, and in a dialect which Northern ears found difficult to understand. Leaving the market, and yet ascending, I came to another broad street, lined with comfortable dwellings, and looking up, saw, still far above me, the "court-house," perched on the topmost point.

Lynchburg lies "among the mountains." The Virginians of all sections speak affectionately of it as "Old Lynchburg," once the wealthiest city in the United States in proportion to its population, and one of the most remarkable tobacco marts in the world. Colossal fortunes were amassed and enjoyed there, in the days when internal revenue was not, and slave labor tilled the fields; when the products of the Virginian and North Carolinian plantations filled its warehouses and manufactories to bursting, and all Europe came to buy.

A careful examination shows that Lynchburg boasts a considerable activity. There are some thirty-five to-

bacco factories, employing great numbers of negroes, men, women, and children. These negroes earn good wages, work faithfully, and turn out vast quantities of the black, ugly compound known as "plug," which has enslaved so many thousands, and promoted such a sublime disregard for the proprieties in the matter of expectoration. In the manufactories the negro is the same cheery, capricious being that one finds him in the cotton or sugar-cane fields; he sings quaintly over his toil, and seems entirely devoid of the sullen ambition which our Northern factory laborers exhibit. The men and women, working together around the long tables in the basements of the Lynchburg tobacco establishments, croon eccentric hymns in concert all day long; and their little children, laboring before they are hardly large enough to go alone, join in the refrains. Tobacco is the main article of Lynchburg trade. Down the break-neck hills come the country wagons (often with a bull, a mule, and an old mare harnessed together as the team), loaded with the dark-yellow sheaves; and the knots of men standing about the parks and public places are almost certain to be discussing tobacco. Buyers from all parts of the Union crowd the streets; the warehouses are daily visited by throngs.

The James River Valley.

In the James River Valley great numbers of slaves were held before the war. Emancipation ruined hundreds of planters and farmers, and caused a decline in the price of the lands. Many a fine old Colonial estate is in market at a small sum. The bottom lands in this attractive valley have been cultivated for two centuries, but are still fertile and unexhausted. The staples in the hill country in the vicinity of Lynchburg are mainly wheat, Indian corn, oats, hay, and tobacco. The fruits are unrivaled, and along the eastern slopes

of the Blue Ridge Mountains the grape flourishes luxuriantly, and needs no protection from the cold. The farmers in the James River Valley say that the bottom lands there will yield from sixty to one hundred bushels of corn to the acre.

The taxes are not heavy. On real estate in the counties they amount to one per cent., and the property is usually rated at only two-thirds of its cash value. Negro farm labor can be engaged for from \$8 to \$12 per month, with board, but "board" means only rations of bacon, molasses, and corn, which the negro is supposed to cook for himself. One-fifth of the tax-money is devoted to the uses of free schools; but I am inclined to believe that in back sections of most of the counties these schools do not flourish to any extent—not so much because of any hostility towards them, as because of the general apathy of the native farming population on the subject of education.

South-Western Virginia.

A journey from the Tennessee line, northward toward Lynchburg, gave me enlarged ideas of the possibilities of South western Virginia. At Glade Springs I turned aside to Saltville, a busy town connected with the outer world by a branch railroad running in among the queer hill-knobs filled with plaster, and through the valleys where salt wells are sunk. During the last war the Confederacy depended almost entirely upon these works for salt, and the tremendous draft of ten thousand bushels per day was promptly met by the wells. About two thousand men were constantly employed; the town was thoroughly fortified; each Southern State had its private establishment, and the various furnaces are to-day known by the names of the States which originally established them.

In Tazewell county coal crops out literally everywhere. The mountain population is rude, but, as a rule, law-

abiding and sensible. Railroads, schools and mines will give this country great riches, and a much needed increase of education in a few years. The dialect of the people is strange and hard; their hospitality is unbounded, and their love for the peaks, among which they raise their droves of cattle, horses, and hogs, amounts to devotion. Their homes are cleanly, although simple almost beyond belief; their manners are frank, and their instincts usually noble.

At Marion Court-House—a pleasant village near the Brush Mountain—we arrived at a time when the Conservative candidate for Governor of the State, General Kemper, was addressing the citizens of the county. It was court-day as well as a political occasion, and the farmers had assembled from many miles around. The negroes are very numerous in the vicinage, but, constituting a party by themselves, did not flock about the court-house, although two of the better class of them lingered about, as if appointed as reporters. The court-room in which the political meeting was held, after the session of the court had been adjourned over for a day in deference to the discussion of pending issues, was small and destitute of seats. The farmers and town residents dropped in at intervals, and listened for some little time with respectful attention, although they did not seem to take that thrilling interest in the irrepressible conflict which I had been led to expect.

The negroes seemed to consider the Conservative triumph as certain, and those who were intelligent were basing all hope of an improvement in their condition on the influences of time rather than on anything else. They hope to make education general among their race, and, during the four years that the Conservatives will remain in power, they think that a more intelligent groundwork of politics may be formed. In the back counties it is

found difficult to establish the free common school on a good and reliable basis; but, certainly, both whites and blacks enjoy excellent school facilities in most of the larger towns. A careful canvass of the counties in Southwestern Virginia, and the Piedmont district in 1872, shows that, while there was still some marked opposition to the free public school, the sentiment of the mass was gradually becoming favorable to it. There seems no inclination on the part of the majority of whites to hinder the negro from educating himself as much as he wishes; and, although some resistance to the collection of taxes for school purposes was anticipated at the time the system went into operation in 1870, there never has been any worthy of the name. The negroes in many of the counties manifest more eagerness to enter school than do the whites, but they are not always willing to pay something to support the school. On the whole, great progress has been made; the Peabody fund has done, and still does, good work in Bristol, Abingdon, Marion, Salem, Wytheville, and Lynchburg; the number of school edifices is increasing, and good teachers are more readily procured than at the outset. The mass of the people throughout that region, as in other parts of Virginia, would, I think, prefer that the Legislature should take the responsibility of raising funds to support the schools. At present the supervisors and judges in each county have the power to regulate the local school taxes, and the result of this is, that the school trustees, who are required by law to provide good school edifices for the pupils, have not the money with which to build them. But experience and improved sentiment are gradually regulating all these matters.

The wealth of this region is by no means developed yet. An empire in itself, with every resource conceivable, it is not wonderful that that rare warrior,

General Lee, boasted that he "could carry on the war for twenty years from those western mountains."

The journey from Lynchburg to Petersburg calls up many memories. Eight years ago the mad rush of desperate and final battle swept across it. From the hills around Petersburg to the village of Appomattox Court-House, come echoes which recall to us some faint impressions of the splendor and the grandeur of that last resistance of the broken army of Northern Virginia. Along the line of rail where now currents of trade flow stronger and more steadily than in the most prosperous days of the old *regime*, raged a gigantic struggle, the very traces of which seem to have passed away. Now and then the eye catches the outline of a grass-grown entrenchment, in the midst of some well-cultivated field; but there are notably few marks of that wild series of battles by day and flights and pursuits by night, which ended when Gordon, with the advance guard of Lee's exhausted army, had charged successfully against the cavalry ranged in front of him, only to find that behind that cavalry were the blue infantry lines, which foretold the necessity of surrender.

Petersburg.

The negroes were slightly in the majority in Petersburg at the time of my visit. As at Lynchburg, the Northerner is at first amazed by the mass of black and yellow faces. The hackman who shrieks in your ear, the brakeman on the train, the waiter in the hotel, all are African. In the tobacco factories hundreds of dusky forms are toiling, and an equal number are amusing themselves by slouching in the sunshine. On the day of my visit a colored masonic excursion had arrived from Richmond, and the streets were filled with stout negro men, decently clothed, and their wives and sweethearts, attired in even louder colors than those known to

the taste of Northern servant girls. Each was talking vociferously; officials, sweating at every pore, rushed to and fro, exhibiting flaunting regalia; bands thundered and urchins screamed. The Virginian negro has almost the French passion for fête-days; he is continually planning some excursion or "reunion," and will readily consent to live in a cellar and submit to poor fare for the sake of saving money to expend in frolic. At Petersburg the negroes are from time to time largely represented in the Common Council, and sometimes have a controlling voice in municipal affairs. The white citizens have readily adapted themselves to the circumstances, and the session of the council which I attended was as orderly and in the main as well conducted as that of any Eastern city.

The Petersburg schools are noteworthy examples of Virginian progress since the war, and merit the warmest encomiums. No attempt has been made by black or white to insist upon the education of the races together, it being tacitly allowed on both sides that it would not be wise. About five thousand negroes are at work in the tobacco warehouses; in the cotton mills white labor exclusively is employed.

A Revival Meeting.

During our stay in this section a "revival meeting" was announced by the colored brethren of the surrounding country, to be held at a little station half way between Richmond and Petersburg, and we determined to be present. On a beautiful Sunday morning we drove out through the fields, in which, the oak timber having been cut away, a rank growth of pine had sprung up; and stopping a massive coal-black man, dressed in white duck, with a flaming red necktie at his throat, we inquired "the way."

"Ef yo' want to go to Zion's hill, dat yer's de way; but ef yo' want to

go whar de good preachin' is, dis yer road 'll take yo' to it."

Presently we arrived at a large frame building, much like a country school-house, save that it was neither ceiled nor plastered, and therein the revivalists were gathered. Entering, we found every shade of color, from the coal-black full-blood to the octoroon, elegantly dressed and gracious in manners. The audience was breathless with attention as the preacher, a strolling missionary, supported by Quakers in Louisiana, took up the great Bible, and, posing it on his lean, nervous hand, poured forth such an impassioned appeal that I fairly trembled. I was not prepared for such vehemence. Never, in the history of New England revivalism, was there such a scene. The preacher stood with many of his hearers well around him. The proposition with which he started was somewhat incomprehensible to us, viz.: "Christ is the creating power of God;" but the proposition was of no consequence, because every few moments he would burst into paroxysms of exhortation, before which the emotional audience rocked and trembled like reeds in a wind.

In describing the creation he said: "Breddren, it's now 12,877 years sence de good Lord made de world, an' de mornin' stars sung togedder. *Dat wa'n't yesterday!* Hal read de Book o' Job, 'n see for yerself! *Dat wa'n't a month ago! I wasn't dar den!*" (thus illustrating with sublime scorn the littleness of man), "but by de grace of God, I'll git dar by-'n-by!" (here his voice was faint and suggestive of tearful joy,) "to join de mornin' stars, an' we'll all sing togedder! Oh, yes! oh, yes! Heaven's God made de world an' de fulness dereof, an' hung it up on de high hooks of heaven. Dere wa'n't no nails dere; no hammer dere; no nothin' but de word of God." In hinting at the terrors of death to the unconverted, he sang wild word-pictures which had a

certain rude force even for us, and then shrieked out these words: "Ef de bruders don't want to die in de dark, dey must get Christ to hole de candle. God's grace shall be de candle in de good brudder's heart. Devils may howl, lions may roar, but nothin' shall daunt dat brudder's heart. Angels shall come down with lighted candles in deir hands to congratulate de brudder."

After the more furious passages of exhortation were over he gave his ideas upon prayer, something in this wise: "Dar was ole Fadder Jupiter (a colored preacher.) Now Jupiter he used to git a Bible in one han' an' a pra'r-book in anudder, an' a hymn-book under his arm; an' den he'd start out to see de widders 'n' de fadderless; 'n' one day I met ole Fadder Jupiter, 'n' I say to him: 'Fadder Jupiter, how many pounds of meat have ye prayed? How many pounds of sugar have ye exhorted? How many cups of coffee have ye sung to dem poor widders 'n' fadderless?' 'N' he says: 'Not one.' 'N' den I say: 'Peas like, Fadder Jupiter, ye'll sing here an' pray dar, 'n' ye'll pray every widder to death, 'n' sing every fadderless child to de grave, 'n' call in help to bury 'em.' 'N' den I told him dat when he sung he must call a bar'l o' flour long meter, 'n' fur short meter he must take a keg of lard, 'n' dat's short enough, anyhow; an' fur particler meter nice ham 'n' some coffee; 'n' den he mus' take de Quaker pra'r-book, a two-wheeled cart, 'n' fill up de ole pra'r-book with coal; 'n' when de col' wedder come he must driye de ole pra'r-book down to some widder sister's, 'n' say; 'Sister, I've come to pray six bushels of coal with ye, 'n' den open de cellar door, dump de ole pra'r-book, 'n' pray de cellar full o' coal."

Some of the colored preachers, although they make extravagant pretensions, are by no means so moral as our "Fadder Quaker," and, exercising absolute spiritual control over their ig-

norant flocks, prompt them to unworthy deeds, and fill their minds with wrong ideas. There is also a multitude of quacks and false prophets, who seek to make money out of a revival of the barbaric superstitions still prevalent among certain classes of negroes. On one occasion a huge negro created quite a clamor among the blacks in Petersburg, by announcing that he could cure any one afflicted with disease. He practically revived many of the features of Voudouism, and was rapidly fleecing his victims when a pitying white man interposed and tried to expose the swindle. But it was of no avail. The quack boldly challenged the would-be exposor to witness a cure of a long standing case of dropsy. At the house of the sick man the incredulous Caucasian found a large crowd of faithful believers assembled, in front of a circle of bones, old rags, and other trash, over which the quack was muttering some gibberish. Finally the announcement was made that there was something in the sick man's bed which had made him ill; and, after a little search, a mysterious packet was found beneath the mattress. While the horror-stricken crowd were bewailing this evidence of witchcraft, the white man insisted on opening the packet, found it filled with harmless herbs and minerals, and endeavored to convince the negroes that the doctor's confederate had undoubtedly concealed it there. But they would not believe him, and insisted on considering the doctor great at divination, although their confidence was a little shaken when the man, stricken with dropsy, died, despite the discovery and removal of the hurtful charm.

VIRGINIA.

From Rev. Richard Tolman, Hampton.
Continued Revival Influences — Hampton Singers.

In Sec. Whipple's letter in the last "Missionary" there was a brief reference to the Hampton church and the ill health of the pastor. This has

prompted Bro. Tolman, much to our gratification, to send us a fuller account of the state of that young church.

Though not enjoying such vigorous health as to be able to do all the pastoral work that I desire, there are but few pastors favored with such faithful, efficient co-laborers as are to be found among our teachers, causing me to sympathize with the Apostle when he said, "Help those women who labored with me in the Gospel." When a pastor's work is supplemented by such aid, he may well thank God and take courage.

The deep and quiet work of grace with which the school was blessed toward the close of the last term, giving us the privilege of welcoming sixteen to the church, at the last Communion season of that term, did not then end. Our young converts went forth to labor for the spiritual good of the race, during the vacation, in various churches, Sabbath-schools and day-schools, and so returned at the beginning of this term, refreshed and invigorated for the service of the Master; having freely received as they had freely given. Besides, the good impressions made on some of the impenitent the last term, were not effaced in vacation, but were deepened by the Spirit until they became savingly efficacious—one coming back from his labor on the farm, and another from his service as waiter at a hotel, to make public profession of faith in Christ. The work of grace has gone on very silently, without any form of excess; eleven having been received into the church since the beginning of the present term in October, and at least as many more giving evidence of having entered upon the Christian life. As one indication of the thoroughness of the work, it may be stated that some of the members of colored churches, who came here confident that they were Christians, but showed by their conduct that they were such only in name, have been led to bow in the deepest penitence before God.

As some have expressed the fear that the "Hampton Singers" would suffer religiously, you will be glad to learn that one of them joined our church, by profession, in January; and two others, who were members of the troupe, are now numbered among the hopeful converts to Christ.

Allow me to add the encouraging fact, that one of those who united with the church, at the beginning of this term, was so impressed, while engaged in teaching, with the importance of being a Christian himself, that he might do the best for the elevation of his race, that he was thus led to consecrate himself to Christ.

Though, then, the religious progress of the school has not been like that of a thundering cataract, my personal observation warrants me in saying that it has been like a quiet river, deepening and widening as it flows, and diffusing blessings along the whole length of its course.

GEORGIA.

From a Teacher in Atlanta University.

The Work in Atlanta—The School—The Young Church—Revival Influences.

With vague ideas of the work doing and to be done, I gave my name to the A. M. A. as one ready for service in any field. When the summons came and I journeyed Southward, my mind busied itself making pictures of the people and things I was soon to see. I reasoned from the known to the unknown, and found in time that about a few things I had thought wisely, about many foolishly.

There is a little band of men and women working here unnoticed by the world, making no new and wonderful discoveries in science or art, giving the people for whom they toil no sudden impulse onward, but slowly and surely helping them into the right way.

The problem—not easy of solution—

"What shall be done with the colored man, now he is free?" which men are asking in the North and West, finds answer here and in the other schools scattered over the South, and in the colored man himself.

Is the work *always* hopeful? No. If we should count up the hinderances, the evils of long standing that we fight against, the evils that we know the future will bring, our work would look vain, fruitless. It is wiser to look back to see what has been done, not all at once, in a day, by a Lincoln, but by painful toiling day after day, month after month, and year after year. Let President Ware tell you how Atlanta University began to be—then look at it now. It is a slow work. This generation sees its infancy; the next will see it in its youth; the next in the strength and vigor of its middle age.

Our school now numbers one hundred and sixty boys and girls. Next summer four girls will graduate. They are ladies, cultured, refined, ready for a better place than the world has yet prepared for them. Last year the University also graduated a class who have gone out to labor for their people. We find the pupils as intelligent as girls and boys of the same ages in other schools. They are eager to learn, grateful for sympathy and help, anxious to return kindness for kindness, quick to imitate both good and bad. Good manners and cheerful politeness are easily taught them, perhaps because they feel more keenly their need of these than some of our white children.

There are difficulties in the way; their standard of excellence in heart and life is not high enough. They are creatures of feeling more than solid principle. There is more sorrow for wrong doing than that repentance which leads to better living. These things we must overcome. They are a necessary consequence of the moral darkness in which the race has lain so

long. Religion was all feeling to them; the wonderful songs they sung in slavery bear evidence to this fact. You never have heard music until you hear the negroes sing their own songs in their own land.

Our Sunday-school is large and interesting. The generous Professor gathers in the little ones from far and near on Sabbath afternoon, and tells them the beautiful Bible stories, of Pharaoh who would not let the Lord's people go, and of Moses the deliverer.

There is quite a marked religious interest among the students at present. Each evening some new convert comes forward and requests the prayers of his classmates, and tells them of his earnest purpose to be a follower of Christ; and the influence of these gatherings go with both teacher and scholar through the week, adding new impulse and life to their work. Their zeal in missionary labor is great. As soon as they acquire any degree of knowledge they are anxious to go forth and impart it to others who still sit in the region of shadow and death.

Our church has been lately established, and now numbers between thirty and forty members. The rite of baptism has already been administered to a number, and the sacrament of the Lord's Supper observed twice.

The quiet monotony of our school life was broken not long since by a visit from Rev. E. M. Cravath and Mr. Whipple. They cheered and encouraged pupils and teachers; gave us news of the work in other fields; brought us a breath of air fresh from the world outside.

We teachers have many things to comfort us. We think it is a comely fashion to be glad. "Joy is the grace we say to God."

CHURCH EXTENSION.

Rev. A. Rowe is pastor of the church planted by the A. M. A. in Savannah, and preaches also at the three out stations near the city, where churches are organized. In the two letters below, will be found some interesting details of the Sunday-school and church work at one of these stations—that at Belmont, five miles from Savannah. The women with hoes and rakes clearing the ground

for the house of worship—the men, poor in money, but strong to work, building the house—the Sunday-school and church services, first in a brush arbor, then rising to the convenience of an open shed and soon to be sheltered in a comfortable building, rude though it be—these are some of the features of the picture.

From Rev. A. Rowe, Savannah.

Church Building—"The Sisters' Day to Help."

We are progressing with our chapel at Belmont. We have faith that the money to get the lumber, nails, windows, &c., will come from some source. The brethren have got out the timber, and it is on the ground.

I went out yesterday to see how the work was getting on. I found the sisters there with hoes, axes, and rakes, clearing off the grubs and brush from the church lot. I asked, "What does this mean?" A sister answered, "This is the day set for the sisters to help."

As I left the scene, pondering the words, "This is the day set for the sisters to help," I thought, "What a contrast between a sewing circle of sisters in the parlor, with their finely polished sewing-machines, easy chairs and sofas, and those sisters in the pine woods of Georgia, with their big hoes, axes, and rakes, digging, grubbing, and piling brush!" "The sisters' day to help." This is indeed their day. The next generation will not help as these dear old souls are helping. With them will pass away the heavy plantation hoe, the women wielding the eight-pound axe; and, as said one of our teachers, "After this generation has passed away we will see no more old turbaned aunties."

This is their day to help the coming generation, to arise, and go up and on and out, beyond anything it is possible for these old ones to imagine. Friends of humanity, friends of freedom, to whom God has entrusted thousands of dollars of His money, this is your "day to help" these struggling ones so willing to help themselves.

From a Teacher in Savannah.

Sunday-school Rising from a Brush Arbor to a Shed—Thence to a House of Worship.

On the last Sabbath in February, when peach-trees were in blossom here, and the air was milder than on most May mornings in the North, Mr. Niles, Superintendent of Beach Institute, and wife, drove out to Belmont to establish there a Sunday-school.

Belmont is a settlement of about two hundred colored families, who have purchased land in portions of five acres from a Northern gentleman; who, some time since, bought a large plantation for the purpose of disposing of it to colored people, allowing them, when desired, a long time in which to pay for it.

Mr. and Mrs. Niles found assembled a company of sixty, including boys and girls, men and women. The edifice in which they were was a *shed*, entirely open on every side; four posts set in the ground, some crosspieces at the top, and some rough boards laid over them, form it. Until quite recently the people there had nothing so good in which to worship, but had an arbor covered only with pine branches. The idea of the arbor is more poetic, but in this "age of progress" the poetic must sometimes give way.

Our Sunday-school pioneers found their pupils seated upon logs, which had been split in two, the flat side being turned downwards, and the ends raised by supports a little from the ground. Floor there was none. The dark faces were clean, and shone with welcomes to those who had come to teach them. In the country, where instruction is less abundant than in the town, it is often more prized, a fact which has illustrations in *more than one color*. Most of them were quiet and attentive, and, of their own accord, knelt upon the logs in time of prayer. When the question was put, "How

many can read?" only four raised their hands.

The following Sunday was a rainy one, and no school could be held in the leaky open shed. When another Sabbath came around it was the 8th of March. The day was clear, but very windy, for old Boreas sometimes sweeps down to this latitude in true Northern style, shaking the bells of our hyacinths and the heads of our new-blown roses. Our Superintendent and wife found the school assembled, and not far from the shed an old pine stump was blazing, which had been kindled for the comfort of the expected teachers, and pleasant to their sight and feeling it was.

Soon the arbor and the shed will be things of the past and of the printed page. Even now the sound of the hammer is heard upon the nails, and a rude chapel is going up. A few of the colored men of Belmont and Savannah have said: "Silver and gold we have none, but such as we have *we will give*—the free labor of our hands." Those hands are not skilled in mechanic arts, but, under the zealous care of the pastor, and his own *blows* too, the work will be done. Who will give a little money to buy boards for Belmont?

—♦—
From the same.

**A Beautiful Land and Clime Cursed
with Intemperance—A Temperance
Society Formed.**

In this city, whose climate makes it an Eden; where high, far-stretching arches of live-oak trees are green the year round; where the tropical Japonica blooms luxuriantly for more than six successive months; where rose-buds and short-lived icicles may hang together for a night upon one stem, the rose unharmed by its cold neighbor; where tall trees now, in March, stand decked to the top in their own blossoms, while from the same branches falls that pendant-parasite, the long, graceful gray moss of the country; here where no intense cold ever stiffens into death the thinly-clad form of poverty, though it is true that cold is not unknown in this latitude; here where there is so much to soften hardship and want; here where the air is so genial, and where there is so much to rejoice the eye—dwells a monster of evil, "whose name is legion," lurking almost everywhere to destroy.

A few years ago, within these moon-lit arches, where myriad leaves cast their shadows, forming a delicately brodered garniture over the ground, a dark-skinned man might not walk at night without a *pass* from a white-skinned man; but now this has passed away, and the sun and moon shine upon the face of no slave.

But a multitude of these Freedmen suffer now under another slavery which once they knew not. They have a master whose cry is ever, "Give, give," like the master of the olden times. He calls not literally for the sweat of the brow, but for the wages of toil. He calls not literally for blood, as once by the lash, though that is sometimes shed for him in revelry and strife; but he taps the fountains of spiritual life until man, made in God's image, becomes little better than the cattle of the field.

That monster, this master is intemperance. In the former days, colored men could not, as now, be the victims of intemperance. They could not buy all the rum they desired, even when they had money, for, if they drank to drunkenness, they feared the lash and the jail. Now, the black man is as free as the white to sleep in the gutter.

Savannah, like other cities, is full of the traps of intemperance. At almost every corner the fatal draught may be found. Drunkards are not only to be seen in these broad, beautiful streets, and in the humble cabins, but in the churches. What white religious bodies do we know not; but in the colored churches the lists of membership are not shortened by cutting from them the names of drunkards, and of those who sell the dreadful draughts.

Until recently no temperance organization has existed among the colored people of this city. The Rev. Mr. Rowe, an earnest minister, sent by the A. M. A. to take charge of a little church which is under its auspices, and which holds its services in the chapel of the Beach Institute, has been making zealous efforts to inspire an interest in the subject of temperance. He has organized a society, and about one hundred have signed the pledge. Every week, on Thursday evening, we have a temperance meeting in our chapel. Mr. Rowe has had assistance from other speakers only two or three times, but his own ball is not yet unwound, and he throws off threads, both grave and bright col-

ored, which interest and amuse the people. No astonishing success is expected. Some may not adhere to their pledge, but many, we trust, will, and we hope that an interest has been begun which will deepen and widen.

Several of the pupils of our school have become members of the new society. Some of the boys have given entertaining temperance recitations at the Thursday evening meetings, and we mean to have more of the same sort. At the recent exercises at the close of our last term a large proportion of the *oratory* was upon the theme of temperance; and we hoped that the exhibition was not simply successful and entertaining, as it was pronounced to be, but that it would have a moral influence.

At one of the weekly temperance meetings two of our younger pupils were present—a boy of about seven years, and his sister, nine years old. As they sat beside their mother, one of the teachers went to them and asked the children if they would not like to sign the pledge, telling them that if they would make this promise, and would keep it, they would be sure never to be drunkards. After a little more pleasant talk, in which the mother said she was willing to have them *sign*, if they wanted to, they went with the teacher to the table, where the sister sat down and wrote her name, and then the teacher signed the little boy's for him.

On the Sunday following, the seven-year-old *member* called at the teacher's home, and talked of what he had done on the previous Thursday evening. He continued: "Last night they made some *punch* at our house, but I wouldn't touch it, for I'm a temperance boy. My papa," said he, "used to bring home *cordial* to me very often, but I tell him he needn't bring any more, for now I'm a temperance boy." We hope that the bright-eyed little fellow may continue to be a temperance boy till he grows to be a temperance man, and that many others of our pupils may follow his example.

LOUISIANA.

From Rev. J. K. Deering.

First Sabbath School in Kenner.

My Sabbath school at Kenner is interesting and increasingly so. It is but

little over ten years ago that I was in this place to see the gentleman who owned the site on which the town now stands. He was a wealthy planter, and this was part of his plantation. He owned perhaps a hundred slaves, and his mansion had the marks of ease and luxury common to the sugar planters of the "coast."

He is now dead. The mansion was burned during the war. Streets intersect his lands, and his slaves are making homes upon them. They become owners of property, make a comfortable support for their families, and in some cases do much more than that.

Kenner is now a town of two thousand inhabitants, has a city government, free schools, two colored churches and easy communication by railroad several times a day with New Orleans.

My Sabbath school is the first established in the place, and bids fair to be very useful. It is held on alternate Sabbaths in each of the churches. It will gather in all the children that can be reached in both, and many of the adults. It takes the children first. They can generally read, then the older ones, many of whom can not.

We read the Scriptures in concert a good deal, because the children seem greatly interested in that exercise; sing much, which they enjoy greatly, and all who can commit verses and recite, after which I supplement the whole with a plain practical talk. I succeed in getting the people there promptly at the hour, for the most part, neatly attired, with Testaments in hand, and ready to hear all good instruction given them.

A BOY WORTH EDUCATING.

Sec. Whipple furnishes the following item:

In the school at — my attention was called to a bright boy, not far one way or the other from fifteen years of age. He had, during a vacation, I think, earned something as a clerk in a lottery office. He was recently solicited to take the position again, at a salary of fifteen dollars a week. He said to his teacher that he had been thinking over the matter, and the business did not seem to be right, and he would not again engage in it. Labor spent on such a boy will not be lost.

American Missionary.

NEW YORK, MAY, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

OUR FINANCES.

The friends of the American Missionary Association will get altogether too favorable an impression of its financial condition if they look only at the totals of receipts as given in this and the two preceding numbers of the "Missionary." The gross amounts, as there footed up, are swelled by the remarkably large remittances of the Jubilee Singers from Great Britain—all of which they devote exclusively to the completion of Jubilee Hall of Fisk University. Our net receipts from the churches for the months of January, February and March are *eleven thousand dollars* less than for the corresponding months of last year.

This falling off already embarrasses us, and, if continued, must cripple seriously all our work in the South, or close absolutely a part of it.

Must this be so? Must we discourage the hearts of the people by recalling teachers and missionaries, and closing schools and churches, when every motive of piety and patriotism calls so imperatively for enlargement? Especially sad is this, when so little

help from each of our friends—a few pennies—would save the necessity. It is only a matter of a little additional donation from those who have given, and of prompt action on the part of those who have forgotten or neglected to give! All the friends of the ex-slave are not embarrassed by the hard times, and those that are would prosper more if they would trust God and share a little with the poorest in the land!

Friends! Remember the patience of the suffering slave, and the earnest efforts of the Freedmen! Help them to stand in their new life and to do their new duties.

CHRISTIAN GIVING.

As an illustration of Christian liberality under difficulties, we subjoin the following extract from the letter of a tried and generous friend of the American Missionary Association. We commend his example to many who have been pondering like "liberal things," and yet have failed to perform their good purposes:

"I have desired, and indeed have proposed, for some time past, to make a contribution to the American Missionary Association beyond my ordinary and habitual offerings, and have been hoping that my pecuniary circumstances would more favor my good intent. But the longer I wait the poorer I become, and lest it should become quite out of my power at some future day, I will improve the *present*, and while the *possible* remains will fulfil my delayed pledge. Enclosed you will please find a draft for the general cause, with my best wishes."

We do not believe that our good brother will find himself the poorer at the end of the year for this self-sacrificing act. A gift, *when it costs*, does not lose its reward. This donation required three figures to express its sum

in dollars. Lesser gifts, made in the like spirit of self-denial, may be equally acceptable to the Master.

FROM THE FAR NORTH.

We add another recent letter, showing that our cause, with others, is remembered in the remote parts of our country. We congratulate the young church at Calumet on its good beginning, and pray that it may continue its happily begun growth in numbers and beneficence. We commend its liberal example to some churches, large as well as small, that are a little nearer to us :

“CALUMET (LAKE SUPERIOR), MICH.

“The enclosed draft for \$75 is the result of a collection taken yesterday for the American Missionary Association by the Congregational Church of Calumet. As it is your first receipt from us, you may be interested to know of us, who and where we are. The church is the northernmost Congregational Church in the United States, is in the upper mining region of Lake Superior, half way up Keweenaw Point, was organized last July with eleven members, and has now just double that number.

“Our first collection for benevolent purposes was taken last year, amounting to \$34 31; this of \$75 for your Society is our second, auguring well I think for the future. We have six societies on our list for annual contributions.”

DEATH OF REV. DR. KIRK.

The venerable Dr. Kirk, President of the American Missionary Association, is dead. The event occurred March 27th. The funeral services were attended by a large concourse of people at the Mt. Vernon Church, Boston, March 31st.

In other columns will be found sketches of the life of Dr. Kirk. We add our tribute to his memory. He was elected President of this Association in 1865, and has manifested a deep and growing interest in its work, attending its meetings whenever health would permit, and always adding largely to their value by his eloquence and the fervor of his prayers. This was remarkably

attested at our last annual meeting, held in Newark, N. J. Though Dr. Kirk required an assistant with him on the way in the cars, in his lodging room at Newark, at the table, on the streets as he passed to and from the meetings, and in the pulpit, yet his attendance at the sessions was constant, and his attention unflagging. His opening address, though the pen of an amanuensis wrote it, and the lips of a friend read it, was full of the old fire of zeal and love, so seldom combined, yet so marked in him. Those who were privileged to be at the morning prayer meeting will not soon forget the warmth of his stirring remarks and the unction of his earnest prayer.

We recall with pleasure the oft-repeated testimony of our Boston Secretary, who had the privilege of a nearer residence to him than the rest of us, that his visits to Dr. Kirk's house, for counsel and advice, were seasons of prayer as well as of conference. The Secretary always received from his interviews with the President a spiritual refreshment as well as judicious counsel.

A good man has gone to his rest, full of years and successful labor, and his works do follow him.

“THE SISTERS' DAY TO HELP.”

There are those who think that the churches planted by the A. M. A. in the South are lacking in zeal for growth and extension. We commend to such persons the account given in another column of the “Missionary,” of the enlargement accomplished by the church of Savannah, Ga., in the establishment of the mission church at Belmont, five miles from the city.

The church in Savannah has no house of worship for itself, its services being held in the chapel of the Beach Institute, much to the hindrance of its own growth, yet it has stimulated the organization of two other churches near the city, like that at Belmont.

We commend also to attention the facts given in reference to that mission church in Belmont—its Sunday-school and church services first held in a brush arbor, then in an open shed, and now aspiring to the convenience of a house of worship. We commend to notice, too, the willing contributions of the brotherhood, who, having neither silver nor gold to offer, make the ready consecration of the labors of their hands; but we call special attention to the statement that when "*The sisters' day to help*" had come, they were there with axes, hoes, and rakes, to clear the ground for the new building! Friends at the North, "Help those women."

NEW VIRGINIA.

To those of our readers who do not see "*Scribner's Monthly*," we present another treat in the long but interesting article which we have abridged from it. We do not hold ourselves responsible for all the opinions of the author, but we regard him as a close and impartial observer and a clear writer. His views are, as we judge, correct in the main, and the people of the North should know the facts in regard to the South, as they may be viewed from different standpoints.

EDWARD NORRIS KIRK.

Rev. Dr. Kirk of Boston died at his residence on Staniford Street, by apoplexy, Friday afternoon, March 27, at the age of nearly 72.

Dr. Kirk was born in New York, August 14, 1802. He graduated at the College of New Jersey, Princeton, in 1820; studied law for a year and a half in a New York office, and then returned to Princeton, to the Theological Seminary, where he pursued a thorough course of preparation for the ministry. Upon completing this course, he spent some little time in presenting to the churches at the South, we think, the claims of the American Board.

Dr. Kirk began his ministerial labors in Albany, where, after the temporary supply of a vacant pulpit, in October, 1828, he was ordained pastor of a new Presbyterian church, with which he remained until 1837, when the state of his health compelled him to resign, and he visited Europe, receiving invitations to remain both in London and Paris, and indeed preaching in the latter city for a number of months. The result of this residence abroad was his appointment as Secretary of the Foreign Evangelical Society, in which capacity he returned to the United States in 1839 to present to American Christians the claims of Roman Catholic countries as a field for missionary effort.

The conspicuous talents displayed by Dr. Kirk at this period awakened great interest in him, and no where more so than in Boston. Park St. Church gave him a call, which he declined, whereupon the steps were taken by Dea. Saford, and other prominent members of the old Salem St. Church, which resulted in the organization of the Mt. Vernon Church, and the installation of Dr. Kirk as pastor. This was in June, 1842.

From that time until the infirmities of health compelled him to retire from active duty, Dr. Kirk continued a leading preacher and most influential pastor of Boston, and his ministry in this city, covering nearly a quarter of a century, has few parallels for zeal and power. The young church which gathered about him for a time held its service in the Old South Chapel, and met subsequently for two years in the lecture room of the old Masonic Temple, but did not lay the corner stone of its present house of worship on Ashburton place, until July, 1843, nor enter it until six months later. In 1856-7 Dr. Kirk again visited Paris, under commission of the American and Foreign Christian Union, for the purpose of establishing American Protestant worship in the French metropolis; a work in which he was entirely suc-

cessful. His labors during all his ministry were varied, incessant, extended, and exhausting. Few pastors have been called to wider services outside of their own parishes than he. He was at everybody's beck and call for religious work. His published writings comprise upwards of thirty occasional sermons and addresses, two or three volumes of sermons, a volume entitled "Lectures on the Parables," and translations of Gausson's treatise on Inspiration, and of Attie's lectures on the literature of the age of Louis XIV. Dr. Kirk was always warmly interested in, and closely identified with, the great benevolent societies, and at the time of his death was President of the American Missionary Association. A few years since he served as Chaplain of the Massachusetts Senate, and he received the degree of D. D., from Amherst College in 1855.

For several years past Dr. Kirk had been in poor health; his eyesight, in particular, having almost entirely failed him, and a paralytic shock having at one time seriously impaired his speech; so that in 1871 the necessity arose of transferring his labors to a colleague, Rev. S. E. Herrick of Chelsea being elected to that position. Since then the state of his health has fluctuated, and though exhibiting much of his old vigor, he was to all appearances greatly broken down physically. He made the prayer, it will be remembered, at the dedication of the Congregational House, and on Monday of last week, but four days before his death, was present by request at the Ministers' Meeting in Pilgrim Hall, to open a discussion on Revivals, which he did by reading with some difficulty notes prepared for the occasion. This, we think, must have been his last public act.

On Friday morning he arose apparently in his usual health, and after breakfast sat down to prepare notes for the further remarks on Revivals which he had been requested to make at the

Ministers' Meeting on Monday morning of this week. Shortly before eleven, he laid down his pen to walk across the room, as was his custom, but was noticed by a sister near by to walk unsteadily. Then pointing towards his sleeping apartment, he fell upon the sofa. He lingered in a wholly unconscious state until ten minutes before 5 P. M., when the end came, and his spirit passed away. In the opinion of the physicians who were in attendance, he suffered no pain from first to last.

The regular prayer-meeting of the Mt. Vernon Church, occurring the same evening, was a very affecting one. Mr. Herrick led, and there was of course only one direction for all thoughts to take. During the evening one of the attending physicians came in, who, at Mr. Herrick's request, detailed the circumstances of Dr. Kirk's death, which he said he believed to have been nothing different from what Dr. Kirk would himself have chosen if he could. Dr. Kirk was never married. Two unmarried sisters have long lived with him, and of late a married sister.—*Congregationalist*.

Reminiscences of Dr. Kirk.

Sunday morning at the Beach-street Presbyterian Church, Rev. James B. Dunn, referred to the sudden death of Rev. Dr. Kirk, to whose memory he paid a beautiful tribute, and narrated the following interesting reminiscence of the Dr's. entrance into the ministry as illustrative of the unflinching fidelity with which he always met and discharged the responsibilities of his office.

Forty-six years ago, when Dr. Kirk began his ministry, the temptations to compromise the truth which in our day are so frequent and so powerful, were as numerous and as potent. Then, as now, it was no light thing for a minister to lay himself on the high altar of duty and preach the whole truth irrespective of the prejudices and temporal interests of his hearers. When Mr. Kirk entered Albany, in 1828, his reception was most flattering, everything that he could ask as a man and a minister, and so long as Foreign Missions was his topic all went well. But

when he turned to show the amiable, and moral and respectable of the community that they were more guilty than the heathen while they countenance wrong, they rose in might against him. A few devoted Christians rallied round the young minister, and though few and despised, they resolved on forming a church for him, where plain, direct, pungent preaching would be welcomed. The enterprise was declared, both by the friends and the enemies of God, to be unholy, unwise, uncalled for, and Mr. Kirk was charged with fanaticism and boyish indiscretion. But the enterprise went forward, a church building was completed and though, when the first revival began among the people they were branded with the severest epithets, yet Mr. Kirk and the church held on their way, he preaching in the plainest manner the honest truths of the Gospel without consulting the prejudices of men, and they nobly and faithfully upholding him.

As unflinching was his fidelity in the cause of moral reforms. He held to the belief that the Church of Christ and her ministers are bound to be the leaders of public opinion in all questions of morality, hence he uttered from his pulpit no uncertain sound—on the then twin curses of the nation—domestic slavery and intemperance; and notwithstanding the odium this brought upon him, he was true to his convictions, and ceased not to advocate with all the eloquence he possessed, liberty to the enslaved and the suppression of the liquor traffic.

It was not light things for a stripling of twenty-six to be reviled, to have sermons and sentiments misrepresented, friends grow cold, and enemies multiply. In speaking of those times to Mr. Dunn, Dr. Kirk said "I could not see why any should persecute me. But, Oh, it was a blessed school. I would not part with the lessons there learned for all the enjoyments of an undisturbed prosperity. Yet, for three years I walked the streets of the city, as if I was an intruder there. I have felt as if the very houses frowned upon me; cheerfully would I have fled and hid myself like Elijah in the cave; but the very style of the opposition showed clearly that the controversy was with God and his word, not with the lips of clay which uttered it." When asked what it was that led him to commence his ministry at Albany under such adverse circumstances, when more propitious openings presented themselves elsewhere, his reply was, that while he was meditating the question as to whether he should stay or go, he learned

that a few devoted Christians were engaged in prayer from sunset to sunrise that he might not be permitted to leave the city. That turned the scale; he could not desert such spirits. So he determined to remain and bear the peltings of the pitiless storm, and bravely for nine years he stood at his post, accomplishing in that period a noble work, for Christ and humanity.—*Boston Traveller.*

THE INDIANS.

From Miss M. K. Colburn, Round Valley, Cal.

Great Revival Among the Indians.

Miss Colburn has been in the service of the A. M. A. among the Freedmen of the South, and the Chinese in California. Her experience of the work of the Divine Spirit among the Indians surpasses all that she has witnessed elsewhere. The Gospel can, and if allowed free course, *will* save the Indians.

Some facts in relation to my work among the Indians of Round Valley Reservation may be of interest. During the past six weeks "the Lord has done great things for us, whereof we are glad." Eight hundred from the various tribes have become Christians, including seven chiefs. Meetings are thronged, and nightly songs of praise and prayer ascend from the lips of these new-born souls. They speak with deep emotion of the love of Jesus. One says, "Jesus is giving us ripe fruit from heaven, and it is so sweet to the taste." Another says, "I feel changed. Something has got into my heart, into my bones, into my brains, and the brain must take charge of it." A chief says, "We are not like what we were; there is a new light in our eyes and in our hearts." One prays that his "heart may be like clear water, clear glass, a white cloud."

One evening fifty Indians spoke, and the language of all was a yearning desire for clean hearts and pure lives for themselves and their people. The chiefs and leaders are actively working for their new Master, and urging their

tribes to come to Jesus. Children and youth are pressing into the kingdom. They are praying for "understanding hearts and more light." Said one, "The Bible is the good book God has left us. We must read it, and do what it tells us." (He *is* reading it, with forty other youth, in our day schools.)

It is fifteen months since I entered the Indian service. My experiences among the Freedmen of the South and the Chinese of California were rich and varied; but never have I witnessed such an outpouring of the Holy Spirit and such an ingathering of souls as now; and these trophies are plucked from the lowest class of humanity—the *California Digger Indians*.

MISCELLANEOUS.

A Lady's View.

"A lady in the West writes to a teacher engaged in our work among the Freedmen, as follows:

"In the onrushing of mighty events in the heathen world, the Freedmen are strangely overlooked. We listen with breathless attention to the thrilling reports from Japan and China, and the full hand of wealth is stretched out to satisfy the longing of minds just awaking from the sleep of ages; we read of the heat and malaria of India, and a sanitarium in the mountains is the gift of woman's love to the fainting missionary mother and her little ones. The earnest teachers in Sidon are crippled by narrow school-rooms, and our Presbyterian women fly to their relief. A missionary ship is needed, the 'Morning Star' or the 'Elfie,' and our Sabbath schools are asked to give, and the little vessel goes over the billows on its errand of love. But our Freedmen, they are part and parcel of our country. Romance here does not dip her brush in gay colors, no oceans to be crossed in reaching them, no new language to be learned, or strange weird fancies to be corrected. Their desire for education is only 'what they ought to have'—if they have limited

school rooms, why let them build better ones; if their churches are inconveniently small, 'they are accustomed to them.' And the self-denying teachers and missionaries must exile themselves from the refined and intelligent around them."—*Pres. Monthly Record*.

AFRICAN HEATHENISM.

Compassion and sorrow must fill the heart of a disciple of Jesus Christ, as he reads of the burning of Amoaful and Coomassie, and the slaughter of hundreds of poor ignorant savages. But if anything can diminish such regret, it is a knowledge of what the Ashantees and their neighbors really are; giving rise to the feeling that *any* change must be an improvement, and that to conquer, Christianize, and civilize these countries is an act of mercy of the highest kind. The Ashantees do not seem to have one solitary virtue to recommend them; they are bloodthirsty, conceited, insolent, superstitious, and treacherous. Nothing can exceed the ferocity with which the sovereign carries on his despotic government. One of their customs is that of immolating human victims at the funerals of all persons of consequence: The late King of Ashantee slaughtered 3000 victims on the death of his mother! The principal officers and governors are bound to accompany the king to the other world, and accordingly, even in the bloom of youth and vigour, they often hold their lives on the frail tenure of that of an old man about to step into the grave.

An Ashantee chief, on being appealed to on one occasion by the Messrs. Lander, regarding the annoyance which they experienced from the number and importunity of his subjects who were crowding into their tents, and intruding on them, replied, "Take your gun and kill a few; you have my full permission to slaughter as many as you please. After you have chopped off a few heads, the rest will not molest you." Human life is of no account in their eyes, and torture of the most horrible kind usually precedes death. "The victim's hands are pinioned behind him, a knife is passed through his cheeks, to which his lips are noosed like the figure 8; one ear is cut off and carried before him; gashes are inflicted on his back, and a knife is thrust under each shoulder-blade. He is led with a cord passed through his nose, by men disfigured with immense caps of shaggy black skins, and drums are beat before

him." Wholesale butcheries are also practiced in connexion with their religion, which is a disgusting and degrading fetishism. These human sacrifices are offered with a vague and confused idea of appeasing the anger of their demon gods, whom they believe to delight, like themselves, in human blood. Once a year they make a grand sacrifice of human beings under their fetish tree, which grows in the woods a few miles from Coomassie. The remains of the victims sacrificed to the spirit of evil are quartered and hung on the branches of the venerable tree, and their skulls suffered to bleach in the sun all round it. Lander says, "By accident I once saw this much-talked-of tree a few days after their annual sacrifice. Its enormous branches were literally covered with fragments of human bodies, and its majestic trunk surrounded by irregular heaps of hideous skulls, the accumulation of years.

"I stood fascinated to the spot in horror, gazing on the ghastly spectacle. The huge branches of the fetish tree groaning with their burden of human flesh and bones, under the intense heat of a vertical sun—the intolerable odour of the corrupting corpses—the heaps of human heads, many of them apparently staring at me from hollows which had once sparkled with living eyes; the awful stillness of the place, disturbed only at intervals by the frightful screams of the voracious vultures as they flapped their sable wings in my face—all tended to overpower me. My heart sickened, my eyes grew dim, my whole frame quivered, my legs refused to support me, and, turning my head, I fell senseless into the arms of Jowdie, my faithful slave."

When Mr. Dalzell visited the King of Dahomey, during an illness, in his chamber, he was conducted over a path paved with human skulls, and the palace was surrounded by a wall ornamented at regular intervals with skulls stuck on short wooden stakes; 127 of these were provided by a special slaughter for the purpose, when it was discovered that the architect had miscalculated the requisite number!

O Christians! have ye bowels of compassion for such poor miserable captives of Satan as these? Pray, then, earnestly that the result of the recent treaty may be a large increase of Missionary effort in these groaning blood-stained lands, where the glorious sun sheds its beams on beings, who are "half beasts, half devils," but who *might* be turned from darkness to light, and from the power

of Satan to God—who might be made meet to be partakers of the inheritance of saints in light, who *might* be "conformed to the image of God's dear Son.—*Missionary News*."

ALL IS NOT BLACK AND FOUL AND VILE IN WESTERN AFRICA. The Sierra Leone Mission has proved that, by God's grace, the savage races may be so transformed as to become truly Christian. Genuine godliness prevails there to a large extent, and unpretending Mission stations such as the one seen in our view, are now centres of light and Christian love. Sierra Leone itself may now be called a Christian country.—*Id.*

STONE SEPULCHERS.

Near the end of the story of the Judea peasant's life, to which the world has been listening for eighteen centuries, there is a curious break in silence—from the morning when He died until the morning of His resurrection; according to ordinary computation, from the afternoon of Friday until the dawn of the approaching Sunday. A rich, well-meaning Jew, we are told, Joseph, took the body and placed it during this time in a new sepulcher in the middle of a pleasant garden. It is easy for any of us to picture the dismay and terror of His disciples during that space of waiting. It was very like to the uncertain groping condition of the world now, when He has been gone so many centuries, and so few of us are sure of his coming again. There were rich men then just as there are now, who had not found comforts or luxuries suffice to fill life; who had begun to discover, in the words of this inspired teacher of the ordinary people, something that took hold of their commonplace days and thoughts, and linked them to eternity. There were scholars and philosophers, just as there are now, who had begun to find a creed in His simple utterances, before which all other hypotheses of life and its meaning seemed incomplete and paltry. And there were, as now, in the background, herds of the poor and the vicious and the heathen crying, "Does this man bring a chance for us? Is Death to be as hopeless as life has been?"

In fact, the longer that a mere outside observer regards the condition of the world just now, the more marked is its likeness to that silent day. The Son of Mary no longer walks the streets, or by the sea-beach working miracles in person. Here is the scientific doubt of His creed in every paper we open, hinting, like the unbelieving Jews, that he will not come again. Here are the sick to be cured, the dead to be raised. Here, in our own al-

leys and tenement-houses in New York are multitudes of his poor brethren, who have every reason to think that He is dead, leaving no message for them. And here, in this and every other city where rich and well-meaning Christians are to be found, rise the costly stone edifices in which they seek to honor Him. It may not be amiss even for these teachers of humanity to use the eyes of laymen now and then. Christ is indisputably, just now, put temporarily out of sight of those who need Him most. From every religious denomination comes the report that all efforts to preach him among the poor, in the half-civilized Western States, and among the negroes and Indians, are crippled, almost wholly stopped, by the late monetary panic. Leaving the masses of our own poor out of the question, there is on one side a race whom we have held in slavery and ignorance asking for the chance to learn His message; and we deny preachers and teachers to them for want of money. There is on the other a race whom we have robbed and left in heathenism ready and willing to accept our civilization and our God, and we cannot afford to give them either; we find it cheaper to leave them to the care of thieving agents and the sword. At home men as rich and well-intentioned as Joseph assemble to plan how they may honor Jesus, and build stately piles of carven stone and stained glass in order to do it, into which no poor man ever sets his foot. Their poorer neighbors, not to be outdone in zeal, go and do likewise, and run in debt for the same. We can lay our finger on church corporation after corporation who have put up edifices worth half a million without one-tenth of that sum in prospect with which to pay the workmen, who are yet unpaid.

These are plain words. The fact is plainer that in these very things which make men not professedly Christian look upon certain churches as but fair sepulchers in which lies buried a very dead Christ indeed. It is worth while remembering that when He arose it was not to Joseph, who had so honored Him, that he came, but, to the repentant Magdalene and the few poor fisher-folk met together to pray in an upper chamber. These thoughts are not unfitting the solemnity of Good Friday. No better subject can be chosen for our meditations above His tomb than how we can prove to the world that he is yet a living Christ.—*N. Y. Tribune.*

CURIOUS SCENE IN A HOTEL.

The *Troy Whig* of Friday morning relates the following: "The Hampton

colored students who gave a concert at Rand's Hall last evening stayed at the Mansion House while in Troy. They arrived there yesterday late in the afternoon, and supper was ordered for them at five o'clock. A short time before that hour a committee, of the white waitresses at the hotel called upon landlord Stearns, and informed him that they would not wait upon the colored boarders under any circumstances. Mr. Stearns knew the troupe to be composed of ladies and gentlemen, and was bound to take care of them properly while they were his guests. He stated the trouble to a number of his boarders, and in a few minutes numerous ladies and gentlemen of the house volunteered to be cooks and waiters *pro tem*. They went to work actively, and when the clock struck five the meal was ready, and the colored people were given a supper quite as good as would have been provided had there been no strike. The troupe had no sooner seated themselves at the table than two of the number noticed the situation, and at once volunteered to wait on the table themselves. They urged the ladies and gentlemen of the house to cease their kind attentions, but, as they would not do so, the two colored people thanked their white friends in behalf of the troupe for the unusual kindness bestowed upon them.'

FAMILY CIRCLE.

SLEIGHING IN A CIRCLE.

Many years since, during one of our northern winters, several deep snows fell consecutively, till all the usual way-marks of fences were hidden underneath its leveling masses. Then a freezing rain succeeded, and a crust was formed of sufficient strength and thickness to bear upon its surface both traveler and conveyance. This state of things was followed by a season of the most intense cold ever known in that part of the country, during

which a farmer was returning home from a distant market town.

The long night of midwinter closed in, and he was still at some distance from the termination of his journey, when he discovered that he had lost his way. Every moment the severity of the weather seemed to increase, while, benumbed and wearied, the more he examined his surroundings the more confused he became.

At last he discovered the marks of some previous traveler on the crisp and icy crust, and heard in the distance the sounds of other sleigh-bells. "Now," he said to himself, "I am in the track of some one who has preceded me; I will follow him and be safe."

Watching closely, he soon perceived the number of tracks to increase, giving him the assurance that he was in a beaten road. Though the piercing wind seemed to reach his very heart, this thought gave a new impetus to his exertions. On, on he pushed his panting and chilled horses; but, though their hoofs flew over the frozen surface, there was still no vestige of home. Where could he be? A sense of stupefaction was creeping over him, which he well knew was but the precursor of a deeper sleep. Again he rallied. Why did he not near his journey's end? There were the numerous lines made by other sleighs, still the bells sounded in advance. He must be in the right path while following so many others.

And now surely his mind was wandering. Was that a concomitant of freezing to death? All things about him appeared ever the same. His brain reeled. At length, with the last effort of almost despair, he urged on his horses in an agonizing terror, and approached near enough to the traveler before him to call—

"Where are you going?"

"I am following you. Which way are you traveling?"

"I have been following in your tracks."

So, had these lost travelers been for hours riding round and round a large circle in each other's wake. No wonder they made no advance. No wonder the tracks increased. Now was explained that weird and mysterious sameness in surrounding

objects, while the chill hour of midnight found them as far from their destination as its first deepening gloom.

Then all at once they recalled, that, as their homes lay due northward, there was a bright star shining clear and steady in that direction, which, had they remembered before, they might hours since have been safe within their warm shelter.

This thought inspired fresh life; and now, looking upward, they press on and soon see the welcome gleam of their fire-sides, where warmth and ease restore them. A little longer and it would have been too late. Never do they recall their narrow escape, or look up in a winter night, without the feeling often expressed, "Thank God for the North Star."

This incident is an apt illustration of the folly and danger of making the conduct of others, instead of the rules God has given us, our guide and standard.—*Preacher's Lantern.*

KARDOO'S BABY-BROTHER.

What a story here is from heathenism!—

"Kardoo, whose life is given by a lady, a missionary in India, had a baby-brother called 'Luckie,' whom she loved dearly. His mother loved him too, but often wept when kissing him, and was always sad; while his father turned away from the boy, grave and stern. When Luckie was about nine months old, Kardoo found that her father and mother, with the baby and his nurse, were going on a pilgrimage, but could not take her with them; and she feared that they were going to fulfil a foolish vow.

"In about ten days her parents returned without the baby. Poor Kardoo received no answer to her many questions about Luckie. Her mother never smiled: it seemed as if her heart had been turned into a stone. It was only when the nurse came, who had remained behind a few days, that Kardoo heard her darling brother had been offered a sacrifice,—thrown into the Ganges by his own mother! The mother saw him rise upon the water; then he sank as a great shark opened his mouth to seize him, and the water was

soon colored with his blood. The wretched mother uttered a wild cry, and threw herself upon the ground. What a dreadful story for poor Kardoo to hear! and she could not speak of it to her parents: their religion taught them it was right.

"Thank God that you were born in a land of gospel light. And will you not help to send the blessed Word of God and the living teacher, that the heathen may put away their heathen gods, and turn to Jesus?"—*Well Spring.*

TWO SOMEBODIES.

"I know somebody who always appears to be miserable; and this is the way she contrives to be so,—thinking always about herself; constantly wishing for that she has not got; idling her time; fretting and grumbling.

"I know somebody who is much happier; and this is the way she contrives to be so,—thinking of others; satisfied with what her heavenly Father has judged best for her; working; caring for somebody else besides herself; and thinking how she can make others happy.

"My little 'somebody,' what kind of a 'somebody' are you?"

WILLIE'S HOME.

We have rarely seen a simple child-story that more touches us than the following, which we find in an exchange:

"This is my home!" cried a beautiful little boy of four summers as, fresh and rosy, he came from school at the close of a short winter's afternoon.

"Indeed, little Willie," said his father, "why is it? Suppose you go out on the sidewalk, and try at the next door; suppose you step into the entry, throw off your little sack as you have done here, and go into the parlor, would not that be your home?"

"No, indeed," said Willie, "it would not be."

"But tell me why not."

Willie had never thought of this. He paused a moment, then, directing his eyes to where his mother quietly sat sewing, he replied with an earnest gesture:

"She lives here."—*S. S. Advocate.*

POETRY.

From the Advocate and Guardian.

WHEREFORE DO YOU LABOR?

BY EMMA C. NASON.

WHEREFORE do you labor?
Wherefore do you toil?
Are you heaping treasures
For the moth to spoil?
Are your hard-earned riches
Subject to the rust?
Are your labors fleeting
Crumbling into dust?

Better lend your money,
To one fair in deal;
Better put your riches
Where thieves cannot steal;
In the bank of heaven,
Better put your gold,
For its trusty banker,
Pays a hundred fold.

Earthly banks stop payment,
Creditors meet loss,
And earth's ready money,
Often proves but dross.
But heaven keeps up payment,
And in that great day
When all earth shall perish,
Heaven's bank will pay.

Blodgett Mills, N, Y.

OBITUARY.

Rev. Seth T. Wolcott.

Owing to some unknown cause, the following notice of the death of Rev. Seth T. Wolcott, Jamaica, West Indies, did not reach us in season for our last number.

Mr. Wolcott was one of the earliest missionaries of this Association among the emancipated people in Jamaica, to whose welfare he devoted the service of his life.

A few years ago he resigned his connection with us, desiring to make the missionary and educational work at Richmond self-supporting. He has since labored independently, but with no less devotion of heart and life to the upbuilding of Christ's kingdom than when receiving a salary. Few more earnest, hard-working, self-sacrificing missionaries have ever lived.

In a letter just received Rev. John Thompson says:

"Our Bro. Wolcott died on the 15th of December last, after three or four months of severe suffering. I was often with him during his illness, particularly during the few days he was confined to his room, and I am glad and thankful to know that he was firmly established on 'The Rock.' 'A sinner saved by grace,' were his last words to me, very solemnly spoken a short time before he died; and these words seem still to sound in my ears, as coming from 'the border land.'"

From other sources we learn that the immediate cause of his death was called by his physicians "Laryngeal congestion." He had long suffered from a strangling cough, which was at times very distressing. He longed to go and be at rest, and his last words were of God's goodness.

As a good and faithful servant, he has doubtless entered into the joy of his Lord.'

RECEIPTS

FOR MARCH, 1874.

MAINE, \$345.68.

Augusta. John Dow, for a Student, Talladega U.	5 00
Bangor. Central Cong. Ch. \$158.89, First Cong. Ch. \$23.13.	182 02
Buxton. Cong. Ch.	10 00
Calais. First Cong. Ch.	28 00
Castine. Trin. Cong. Ch. to const. JOHN H. JARVIS, L. M.	30 81
East Machais. Cong. Ch. to const. Mrs. DEBORAH HARRIS, L. M.	30 00
Ellsworth. Mrs. L. T. Phelps.	10 00
Falmouth. Second Cong. Ch.	15 85
North Dixmont. Mrs. A. Howe, \$1.50, Others \$1.50.	3 00
Norway. Mrs. M. K. F.	1 00
Wells. B. MAXWELL, to const. himself L. M.	30 00

NEW HAMPSHIRE, \$209.99.

Amherst. Cong. Ch. \$50. to const. SAMUEL B. MELENDY, L. M.—M. Melendy, \$3., Two Bbls. of C. for Wilmington, N. C.	53 00
Antrim. Box of C. for Wilmington, N. C.	41 06
Bedford. Presb. Ch. for Wilmington, N. C.	8 68
Bristol. Cong. Ch.	3 00
Chichester. Jacob S. Sanborn.	12 60
Colebrook. Cong. Ch.	14 00
Franceston. Box of C., for Wilmington, N. C.	22 68
Greenland. Cong. Ch.	7 00
Hancock. Box of C., for Wilmington, N. C.	25 47
Keene. Cong. Sab. Sch. \$19.68. Three Individuals, \$1. ea.	50
New Boston. Mrs. Mary Dodge, \$5.—Cash \$2. for Wilmington, N. C.	5 50
Orfordville. Cong. Ch.	
Plymouth. Rev. G. H. S.	
Portsmouth. Miss C. L. Martin.	

West Concord. Cong. Ch. 16 50

VERMONT, \$550.57.

Barnet. Cong. Ch.	26 25
Bennington. Second Cong. Ch. (ad'l.).	70
Bradford. Cong. Ch. bal. to const. Miss SARAH E. PILLSBURY and Miss J. A. HARDY, L. M's.	43 75
Brattleborough. Cong. Sab. Sch., for Graves Hall, Talladega.	25 00
Cambridgeport. Cong. Ch.	3 15
Dummerston. Cong. Ch. \$21.32. Mrs. M. M. R. 50c.	21 82
East Hardwick. A. H. J.	50
East Westmoreland. Rev. J. C.	1 00
Fayetteville. Cong. Ch.	8 00
Franklin. Cong. Ch.	15 00
Hardwick. A. M. Amsden, \$5., Mrs. M. B. Amsden, \$3.	8 00
Jericho. Hosea Spaulding	10 00
Montpelier. Zenas Wood, \$13.75. Mrs. Caroline Barnes, \$4.25. James T. Thurston, \$4., Joseph Poland, \$3.	25 00
Northfield. Timothy Reed.	5 00
Saint Albans. First Cong. Ch.	275 00
Shoreham. Cong. Ch. (ad'l.).	1 00
Springfield. "A Friend."	10 00
Williston. Cong. Ch.	21 40
Woodstock. Cong. Ch.	50 00

MASSACHUSETTS, \$3,474.03.

Amherst. First Cong. Ch.	20 00
Andover. Free Ch. \$141.83., Calvin E. Goodell (\$10. of which for Berea C.) \$35.	176 83
Ashby. Cong. Ch.	10 90
Ashland. Cong. Ch.	17 50
Berkley. Abijah Hathaway	20 00
Boston. Union Ch. \$50.37., "H. B. H." \$10., "F. B. P." \$5.	65 37
Boston. Dorchester District. Ebenezer Holmes.	50 00
Boston Highlands. Cong. Ch.	5 00
Boxford. Cong. Ch.	12 84
Cambridgeport. A. A. P.	25
Chelsea. Central Cong. Ch. \$29.50., Dr. H. J. Page, \$10.	39 50
Centreville. Cong. Ch.	4 40
Concord. Trin. Cong. Ch.	16 12
Dedham. Rev. J. Edwards, 2 boxes and 1 Bundle of C.	
East Bridgewater. Mrs. S. D. Shaw.	2 00
East Granville. Cong. Ch.	30 00
East Hampton. L. C.	50
East Weymouth. Ladies' Social Union of Cong. Ch., Bbl. of C.	
Fitchburgh. ESTATE of L. B. Holden, to const. Miss MARTHA BUTLER, L. M., by Joseph Baldwin, Ex.	30 00
Florence. Thomas Pomeroy.	100 00
Gilbertville. Cong. Ch.	5 85
Groton. "Friends," for a Student, Atlanta U.	52 50
Hyde Park. D. B. Fitts.	10 00
Hopkinton. Cong. Ch. in part, \$167.62., Cong. Sab. Sch. \$75.	242 62
Ipswich. First Cong. Ch. Sab. Sch. to const. JOSIAH LORD, JR., L. M.	30 00
Jamaica Plain. Cong. Sab. Sch., for Le Moynes Sch.	30 00
Lowell. Mathias Mead, for Wilmington, N. C.	16 56
Mansfield. Cong. Ch.	19 47
Medfield. ESTATE of Mary Robinson, by Ex's.	325 00
Mittineaque. Cong. Ch.	22 05
Newbury. First Cong. Ch.	50 83
Newburyport. Prospect St. Ch. \$57., North Cong. Ch. Sab. Sch., a class of boys, \$1.	58 00
New Marlborough. First Cong. Ch.	59 15
Newton Corner. "Merry Workers," for a Student, Atlanta U.	56 54
North Bridgewater. First Cong. Ch.	2 25
North Easton. A. I. A.	25
Oakham. Miss S. F. Fairbanks, \$1., and Bbl. of C.	1 00

Peabody. Cong. Ch.	143 50
Quincy. B. C. Hardwick, <i>for Wilmington, N. C.</i>	5 00
Saundersville. Cong. Ch.	10 00
Shrewsbury. John B. Plympton.	5 00
South Boston. Mrs. E. J. H.	1 00
South Framingham. G. M. Amsden.	5 00
South Hadley. First Cong. Ch.	84 00
South Hadley Falls. First Cong. Ch.	58 00
South Weymouth. Union Cong. Ch.	14 00
Springfield. "Unabridged," \$500., South Cong. Ch. \$10., Mrs. S. Merrill, \$2.50.—G. & C. Merriam, 1 Dictionary, val. \$12.	

<i>for Talladega C.</i>	512 50
Ware. East St. Cong. Ch.	411 35
Walpole. Cong. Ch.	28 15
Waltham. Isaac Warren	56 57
Watertown. Mrs. Joseph Barker, \$1. and Bundle of C.	1 00
Westborough. Evan. Cong. Ch. \$185.15.—\$30. to const. Miss LUTHERIA COCHRANE, L. M.	215 15
Westfield. Second Cong. Ch. \$28.78., Mrs. H. O. Case, \$2.,—Case of C.	30 78
Westhampton. "Friends," <i>for a Student, Atlanta U.</i>	25 00
West Medway. Mrs. A. N. Ripley and Others, <i>for Graves hall, Talladega C.</i>	3 10
West Newbury. Second Parish Sab. Sch. <i>for a room, Atlanta U.</i>	25 00
Westport. Pacific Union Sab. Sch.	1 60
Weymouth and Braintree. Union Sab. Sch. <i>for a Teacher.</i>	50 00
Winchendon. North Cong. Ch. \$130.,—Atlanta Soc. \$25. <i>for a Student, Atlanta U.</i>	155 00
Woodville. W. A.	25
Worcester. Old South Ch. \$40.—Mrs. Wm. H. Sanford, \$10. <i>for a Student, Atlanta U.</i>	50 00

RHODE ISLAND, \$126.

Pawtucket. Cong. Ch.	20 00
Providence. Beneficent Cong. Ch. \$105., L. M. B. \$1.	106 00

CONNECTICUT, \$1,217.66.

Bethel. R. J. Allen, to const. Mrs. SUSAN E. PIERCE, L. M.	50 00
Bolton. Cong. Ch.	12 00
Bridgeport. Second Cong. Ch.	143 46
Cornwall Bridge. Geo. H. Swift.	10 00
Durham. First Cong. Ch. (ad'l.)	3 50
Eastville. Union Prayer Meeting.	14 00
East Hampton. Gong Bell Manf. Co., 8 Silver plated bells, val. \$13.50. <i>for Beach Inst.</i> —Union Cong. Ch. \$3.	3 00
East Windsor. First Cong. Ch.	26 00
Ekonk. Rev. Joseph Ayer \$24., Dea. John P. Kasson, \$5.25	29 25
Enfield. "A Friend."	1 00
Falls Village. Cong. Ch.	7 44
Guilford. Mrs. Geo. Bartlett	10 00
Hartwinton. By A. Webster, Treas.	58 45
Higgunum. Three Individuals \$1.ca., Others \$2.	5 00
Ledyard. Cong. Ch.	15 22
Marlborough. Rev. Oscar Bissell	10 00
Middletown. "A Friend." Bbl. of C. <i>for Savannah, Ga.</i>	
New Britain. L. J. North. Bbl. of C.	1 00
New Haven. B. P.	33 10
Northfield. Cong. Ch. to const. SE-LAH SAVAGE, L. M.	40 00
Old Lyme. ESTATE of Shadrach H. Sill, Box of C., by James Griswold, Ex.	18 00
Orange. Cong. Ch.	
Plainville. Cong. Sab. Sch. \$40. to const. BENJAMIN F. EATON, L. M.—Dea. L. H. Carter, \$30. <i>for a Student, Atlanta U.</i>	70 00
Roxbury. Reuben Cole \$30. to const. Rev. H. H. BEACH, L. M., Cong. Ch. \$23.85.	53 85
Stamford. Cong. Ch.	82 00
Simsbury. Cong. Ch.	69 25

South Manchester. Mrs. Geo. W. Cheney, Box and Bbl. of C., <i>for Savannah, Ga.</i>	
Southport. Cong. Ch. \$101.—Cong. Sab. Sch. \$25. <i>for a Student</i>	126 00
South Windsor. Second Cong. Ch. Sab. Sch.	50 00
Stanwich. Wm. Brush.	100 00
Thomaston. Cong. Ch.	38 04
West Goshen. Cong. Ch.	33 85
West Meriden. E. K. Breckenridge.	2 00
West Winsted. "A Friend," <i>for a Teacher.</i>	100 00
Windsor. "A Friend," \$2., S. H. B. 25c.	2 25

NEW YORK, \$1,263.97.

Arcade. Lyman Parker to const. RALSTON PARKER LYMAN, L. M.	30 00
Ballston Spa. TITUS M. MITCHELL, to const. himself L. M.	30 00
Binghamton. "J. E. B."	10 00
Brooklyn. LEWIS EDWARDS (\$60. of which to const. himself and Miss ANNA E. HART, L. M's.) \$500. Plymouth Ch. Sewing Circle, sack of C.	500 00
Camden. Cong. Sab. Sch.	15 00
Clinton. G. B.	1 00
De Freestville. W. I.	1 00
Dryden. Mrs. Lydia C. Phillips to const. LUCIUS E. PHILLIPS, L. M.	30 00
East Otto. Mrs. D. T.	25
Fayetteville. Ladies of Bapt. Ch., Bbl. of C. <i>for Chattanooga.</i>	5 00
Fredonia. Mrs. T. W. Stevens	4 25
Goshen. "A Friend of the Freedmen," \$4. 25. and bundle of C.	20 00
Hamilton. Second Cong. Sab. Sch. <i>for a Student, Talladega C.</i>	5 00
Ithaca. Elder D. C. Hazen	15 80
Jamestown. "S. M."	
Kingsborough. ESTATE of Elisha Judson, Trunk of C. by Mrs. M. S. Judson.	
Lima. ESTATE of Alexander D. Miner, by Geo. Thayer, Ex. \$200.—CLARA M. JAMES, \$30. <i>for pupils in Schools at the South</i> and to const. herself L. M.	230 00
Madison. Cong. Ch. \$20. Cong. Sab. Sch. \$10., <i>for a Student, Talladega C.</i> and to const. S. G. CLEVELAND, L. M.	30 00
New Hartford. Mrs. E. C. Mills.	10 00
New Hamburg. S. H. S.	25
New Hampton. Rev. O. M. J.	1 00
New York. "A Friend," <i>for a Teacher</i> \$100.—GENL. CLINTON B. FISK, \$100. (of which \$90. to const. himself, CLINTON B. FISK, JR. and Mrs. CLINTON B. FISK, L. M's. and \$10., <i>for a Student, Fisk U.</i>)—I. E. Smith, \$50., Ch. of the Puritans \$21.—"A Friend," \$10., <i>for a Student, Fisk U.</i> —American Bible Soc., Grant of Bibles, val. \$376.40.	281 00
Oriskany Falls. Joseph C. Griggs.	15 00
Renss. Miss Cynthia H. Everett.	5 42
Rome. S. W. Mudge.	10 00
Saratoga Springs. S. C.	50
West Bloomfield. Cong. Ch. (ad'l.)	11 00
Westmoreland. Austin S. Brown.	2 50

NEW JERSEY, \$92.07.

Newark. By Rev. M. E. Strieby, \$25., "A Friend," \$5., A. D. \$1.	31 00
Orange Valley. Cong. Ch., Systematic contribution	34 07
Paterson. First Cong. Ch.	25 00
Raritan. Mrs. Sarah Provost, \$2. and pkg. of Tracts.	2 00

PENNSYLVANIA, \$1,432.79.

Bentleysville. Mrs. H. K. Bentley, <i>for a Student, Atlanta U.</i>	10 00
Canton. H. Sheldon.	5 00
Craigsville. J. C.	25
North East. Miss C. A. T.	1 00
Philadelphia. Theodore Bliss, \$200.—"Anti-Slavery Friend," \$100. <i>for Chinese M.</i>	300 00
Pittsburgh. ESTATE of Rev. Chas. Avery.	1113 69
Terrytown. Dr. G. F. H.	25
— "A Friend," by S. I. Prime & Co.	2 60

DISTRICT OF COLUMBIA.

Washington. Rev. J. B. McCreary..... 3 00

NORTH CAROLINA, \$424.92.

Greenwood. Brewer Normal Sch..... 13 75
 Raleigh. Washington School, \$135.92,
 Pub. Sch. Fund \$40., Sab. Sch. \$10.70.,
 Other sources, \$12.40..... 199 02
 Wilmington. Williston School, \$140.25.,
 Other sources, \$59..... 199 25
 Woodbridge. Freedmen..... 12 90

SOUTH CAROLINA.

Charleston. Avery Inst. \$454.65.—“A
 Friend,” \$5. for A. Inst..... 459 65

GEORGIA, \$1,360.84.

Atlanta. Atlanta University \$730.80—
 Storrs School \$298., Rent \$11..... 1,039 80
 Savannah. Beach Inst..... 321 04

ALABAMA, \$2,320.72.

Marion. Lincoln School..... 25 75
 Mobile. Emerson Inst..... 269 50
 Montgomery. Pub. Sch. Fund..... 150 00
 Selma. Pub. Sch. Fund..... 970 00
 Talladega. Talladega College, \$838.65.—
 “A Friend,” \$41.82. Gov. L. E. Parsons
 \$25. for Graves Hall..... 905 47

TENNESSEE, \$1,890.40.

Memphis. Le Moyne School..... 350 75
 Nashville. Fisk University..... 1,539 65

MISSISSIPPI, \$962.90.

Columbus. Pub. Sch. Fund, \$646.40.—
 M. H. Savage, \$10. for a Student, Atlanta
 U.—W. R. F. 50c..... 656 90
 Tougaloo. Tougaloo University..... 306 00

LOUISIANA.

New Orleans. Straight University, \$258.25.
 Morris Brown Ch. \$35., Rent \$15, Other
 Sources \$13., Gretna Cong. Ch. \$2..... 323 25

OHIO, \$358.44.

Ashland P. Q. Stoner..... 2 00
 Ashtabula. James Dick..... 2 00
 Bellefontaine. David Boyd..... 5 00
 Canfield. Cong. Ch..... 18 16
 Chatham. Bbl. C., for Selma, Ala.....
 Cincinnati. Rent, for the Suffering at New
 Orleans..... 107 98
 Cleveland. Rev. H. C. Hayden, for a Stu-
 dent, Atlanta U..... 25 00
 Dayton. M. E. H..... 50
 Delaware. Rev. John H. Jones, to const.
 JOSEPH DAVID AND JOHN WALTER JONES,
 L. M's..... 60 00
 Huntsburg. Capt. A. E. Millard..... 8 00
 Huron. I. T. R..... 1 00
 Jefferson. Cong. Ch..... 9 93
 Lafayette. Bbl. of C., for Selma, Ala.....
 Lenox. A. B..... 1 00
 Lexington. Cong. Ch..... 9 50
 Mallet Creek. Melinda Bowen..... 5 00
 Marietta. M. M. W..... 50
 Mount Vernon. “A Friend,”..... 10 00
 Newbury. “F. A. B.” for Talladega C..... 2 30
 Norwalk. C. H. Jackson..... 4 00
 Oberlin. Cong. Ch. \$47.34, Second Cong.
 Ch. \$17.23..... 64 57
 Ravenna. I. B. Cutts..... 2 00
 Tallmadge. “Friends” \$15. and 2 Bbls. of
 C. for Selma, Ala..... 15 00
 Wadsworth. Geo. Lyman..... 5 00

INDIANA.

Guilford. W. S..... 50

ILLINOIS, \$927.48.

Bushnell. G. H. S..... 1 00
 Ashley. C. C. L..... 25

Chicago. First Cong. Ch. (in part) \$141.25.
 Tab. Cong. Ch. \$11.38., Mrs. F. W. Sav-
 age, \$3..... 155 63
 Downers Grove. Cong. Ch..... 11 50
 Dundee. Cong. Ch..... 8 50
 Elgin. Cong. Sab. Sch., for Tougaloo U..... 25 00
 Elmwood. F. Miles..... 5 00
 Hoyleton. Persis Denton..... 5 00
 New Lenox. Mrs. A. Frank..... 5 00
 Nora. Cong. Ch..... 25 60
 Ontario. Cong. Ch..... 19 00
 Princeville. “A Friend,”..... 15 00
 Providence. B. Bacon..... 5 00
 Richmond. Cong. Ch..... 5 50
 Rockford. Lewis S. Swezey..... 35 00
 Washington Heights. ESTATE of Rev.
 Lemuel Foster, by Mrs. Lydia C. Foster,
 Ex..... 599 50
 Wheaton. Ladies Benev. Soc. \$4., for
 Tougaloo U.—Mrs. M. A. Blanchard, \$2..... 6 00

MICHIGAN, \$255.31.

Adrian. Stephen Allen..... 5 00
 Calumet. Cong. Ch..... 75 00
 Carson City. Cong. Ch..... 3 00
 Kalamazoo. First Cong. Ch. Sab. Sch.
 \$30. to const. JACOB DUNDAM, L.M., Mary
 J. Wolcott, \$5..... 35 00
 Lansing. E. V. W. Brokan..... 33 56
 Olivet. Cong. Ch. \$45.75. and Sab. Sch.
 \$15. Young Ladies Christian Ass'n. and
 Young Gentlemen's Christian Ass'n. of
 Cong. Ch. \$10. ea. for a Teacher..... 80 75
 Portland. Cong. Ch..... 8 00
 Romeo. “Two Friends,” for a Student,
 Tougaloo U..... 10 00
 Vassar. Mrs. O. W. Selden..... 5 00

WISCONSIN, \$112.35.

Columbus. First Cong. Ch. bal. to const.
 ALFRED TOPLIFF, AND CALVIN BAKER,
 L. M's..... 30 50
 Fort Howard. Julia A. Curtiss and Harriet
 L. Curtiss \$25. ea. for Graves Hall,
 Talladega C..... 50 00
 Genoa Junction. Cong. Ch..... 3 35
 Ripon. Cong. Sab. Sch., (\$10. of which for
 a Student, Talladega C.)..... 18 50
 ——— For Mendi M..... 10 00

IOWA, \$99.85.

Burlington. M. L..... 50
 Clinton. Cong. Sab. Sch. for a Student,
 Atlanta U..... 25 60
 Decorah. First Cong. Ch. \$30.25.—Cong.
 Ch. \$13. for Clark, McLeansville, N. C..... 43 25
 Inland. P. B. Clark..... 10 00
 Wittenburg. Cong. Ch..... 21 10

MINNESOTA, \$13.12.

Duluth. Pilgrim Cong. Ch..... 7 10
 Minneapolis. Vine St. Cong. Ch..... 3 02
 Saint Peter. Rev. T. S. Williamson..... 3 00

NEBRASKA.

Steele City. Cong. Ch..... 1 50

DAKOTA TERRITORY.

Yankton. Mrs. F. S..... 50

——— D. McN..... 75

GREAT BRITAIN.

——— Jubilee Singers..... 3,126 17

Total, \$21,354 41

Total from Oct. 1st to March 31st... \$141,496 26

WM. E. WHITING,
 Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies--each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S. C., Andersonville, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo., 19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES—Among the Freedmen 311; among the Chinese 12; in foreign lands 29; total, 352. STUDENTS—In Theology 47; in College Course 56; in Chartered Institutions 1907; in other schools 12,141; total, 14,048. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

M A G A Z I N E.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.